

CHURCH AND STATE

A MONTHLY REVIEW



VOL. 6, NO. 6

JUNE 1953

FIVE YEARS AGO—



A borrowed typewriter, a second-hand desk, and a bare room. These were POAU's possessions when the organization established its first temporary headquarters five years ago. Mrs. Willie L. Blum, secretary; Glenn L. Archer, executive director (both shown above); and Gilbert L. Parks, office manager, then constituted the entire staff. Today, POAU's size and strength are considerably more imposing, as can be seen from the other photographs in this issue. More important, however, is the fact that the spirit of dedication which inspired POAU's founders is still with the organization today as it continues to press forward in the struggle for full realization of the American dream.

Prejudiced Attitude Seen in New Orleans NCCJ

Leaders of the New Orleans chapter of the National Conference of Christians and Jews (NCCJ) were accused of giving currency to a "biased interpretation" of POAU's position in a recent letter from the Rev. Dr. J. D. Grey, leading Southern Baptist, addressed to Harry M. Wilson, New Orleans NCCJ director.

"In the most cordial spirit," Dr. Grey wrote, "I must register my disappointment over the position taken by the New Orleans Chapter, NCCJ, concerning the address given by Dr. Glenn Archer in our city some time ago. It is unfortunate that the NCCJ statement published in the news-

papers was based entirely upon a biased interpretation of Dr. Archer's splendid address. He made a most scholarly, factual presentation, absolutely devoid of unfraternal and inflammatory utterances.

"Would the New Orleans Chapter, NCCJ, be interested in making a statement on the subject of 'tolerance' predicated upon the following notice from the Parish Bulletin of 'Our Lady of Good Counsel' dated April 12, 1953:

IMPORTANT NOTICE

"It has come to our attention that
(Continued on next page)

Words Alone Can't Free, Says Poteat

Paper guarantees of religious liberty are meaningless unless they are taken seriously in the day-to-day practice of governments and peoples, POAU President Edwin McNeill Poteat declared at the recent Roanoke (Virginia) Ministers Conference. Citing Colombia and Soviet Russia as examples of states where freedom of conscience is "guaranteed" in the Constitution but overridden in practice, Dr. Poteat pointed out that the "trouble comes when church and state are permitted to collide" and one or the other is allowed to emerge as the "master"—the church in Colombia and the state in Russia.

Introduced to the audience by Dr. Wade H. Bryant, pastor of Roanoke's First Baptist Church, Dr. Poteat pointed out that the Roman Catholic Church is not alone in its opposition to genuine religious liberty under the protection of our system of church-state separation. He chided Protestants and other non-Catholic groups for the ease with which many of their number would let go of religious freedom, but took hope from the fact that spiritual descendants of Roger Williams still live in America, ready and willing to fight against any and all breaches in the "wall of separation between church and state." He pointed to the rejection by some groups of government financing of church hospitals and federal aid to church-supported colleges as commendable examples. In many respects, the POAU leader observed, the situation today is a throwback to colonial times in America, when a long struggle by "the minority [Roger Williams' followers]" "... determined the thinking of the majority of colonists eventually" and paved the way for the incorporation of the religious-liberty idea into the Bill of Rights with which the Constitution was perfected.

NCCJ to Discuss 'Brotherhood' With POAU

(Continued from page 1)

parents, in the past, have let their children attend nursery schools and even services at the Baptist Mission. Hence, we must warn these parents that they commit a grave sin by allowing their children to attend these. This is a grave matter, and no one can any longer say that they did not know any better. Parents who continue to send their children to the Baptist Mission on Louisiana Avenue must be denied sacramental absolution."

"Brother Wilson, I, too, am interested in opposing bigotry and intolerance, but all of us must remember that this is not a 'one way street.' . . ."

The "NCCJ statement" to which Dr. Grey referred had appeared in New Orleans newspapers of March 28 and quoted NCCJ officials Wallace M. Davis, Leon S. Cahn, and Max J. Derbes, Sr., as deploring a "current effort" to brand Roman Catholics as "disloyal Americans." Chapter Director Wilson, in giving the statement to the newspapers, explained that it referred particularly to the activity of "Dr. Glenn Archer of Chicago (sic)" on behalf of POAU, which he accused of misusing the principle of separation of church and state "as an excuse to attack the Catholic Church and Catholics in general as disloyal Americans. . . ." Not only did Wilson erroneously describe Archer's place of origin as "Chicago," but he also confessed later in a long-distance phone conversation with the POAU executive director that he had not heard his New Orleans address and that all his information on Archer was second-hand and hearsay. (Among other pieces of misinformation upon which Wilson had relied was an allegation that Archer had delivered an "anti-Catholic" address in Laurel, Mississippi—a place where Archer had never been.)

POAU Replies

In reply to the completely unfounded NCCJ statement, which Archer did not receive until he returned to Washington, the POAU leader declared:

My critics in the New Orleans Chapter of the National Conference of Christians and Jews object to any honest discussion of certain unpleasant facts in American life today. Regardless of the reality of the dangers to which I pointed in my recent New Orleans address, I am rebuked for not ignoring the current attacks on the principle of church-state separation and for not sticking my head in the sand like an ostrich while religious liberty is destroyed in this country.

Citizens of every faith can and do

achieve harmony when they treat one another as equals. Nowhere in my address did I question the "loyalty" or criticize the religious beliefs of my Roman Catholic fellow-citizens. I did point out, however, that public school boards in many American communities have illegally diverted public tax funds to the support of Roman Catholic religious teachers and institutions and that Canon Law and papal policies call for precisely that kind of union between church and state which is forbidden by our Constitution. If recognition of these facts makes one an "anti-Catholic," then the founders of this Republic were "anti-Catholics" and many judges currently sitting in American courts are "anti-Catholics." In Colorado, Missouri, Wisconsin, New Mexico, and other states recent decisions have invalidated the practices to which I allude.

In order to legitimately criticize my views, NCCJ leaders would have to deal with what I have actually said and not with statements falsely attributed to me; then, after examining my actual statements, they would have to deal with questions of church-state relations on their merits, and not indulge in empty rhetoric about the spurious kind of "brotherhood" which they exalt. It is indeed high time for NCCJ leaders to examine the weaknesses of their own program. Why do they choose to ignore the hostility of the Roman Catholic hierarchy to any real "brotherhood" effort under which the equality of all groups would be recognized? *The American Ecclesiastical Review*, an authoritative church journal, warned Roman Catholics in September, 1948, not to participate in NCCJ activities in which ministers, priests, and rabbis appeared on the same platform to emphasize "the common positive elements of all the faiths." Roman Catholic laymen are forbidden to read books expounding Protestant and Jewish beliefs which appear on the NCCJ recommended book lists; Protestants and Jews are, of course, not forbidden to read Roman Catholic books. If the NCCJ wishes to be realistic about "brotherhood," it will cease protecting and appeasing Roman Catholic leaders who are too "proud" to accept non-Catholics as equals. The inter-denominational organization which I have the honor to direct is realistic about "brotherhood" and is a growing and constructive force in American life. We should be glad to have the NCCJ join us in our fight to preserve American principles of democratic government.

Later, POAU leaders met with NCCJ officials in Washington in the first of a series of discussions through which the two organizations hope to clear up past misunderstandings. A frank airing of the facts behind current controversies in communities all over America—usually centering around alleged misuse of tax funds on behalf of Roman Catholic institutions—will be undertaken at a second NCCJ-POAU conference to be held in the near future. Only through forthright face-to-face talks can genuine brotherhood be fostered among all groups.

\$16,250 Post Created As Sop to Hierarchy

Two new associate superintendents of New York City public schools were appointed recently at salaries of \$16,250 a year, although only one opening had been known to exist. The explanation for the extra appointment was given by *The New York Times* of May 1 in the following terms:

"The election of Miss [Florence S.] Beaumont to fill the vacancy caused by the retirement last August of Regina C. M. Burke broke what appeared to be a deadlock in the board [of education] since last August 27 when her name first appeared on the board calendar. Miss Beaumont had been nominated by Dr. William Jansen, Superintendent of Schools, but no action was taken at eleven successive meetings.

"It was felt in some quarters that her election was held up because it would disturb the 'religious balance' of the board. Miss Burke is a Roman Catholic and Miss Beaumont is a Protestant.

"The problem, if one existed, was simplified by the Legislature early this year when it passed a law creating another associate superintendency. The problem was solved by the election of Mr. [Edmund J.] Gannon, a Catholic.

"The changes . . . will give Miss Beaumont charge of the elementary school field at a salary increase from her present \$13,500 [as assistant schools superintendent] to \$16,250 and will place Mr. Gannon on 'special assignment' with a rise from \$14,300 [as a member of the Board of Examiners] to \$16,250. . . ."

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Church and State

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CHURCH AND STATE

NEWS From Far and Near

◆ At Madras, India, Roman Catholic Archbishop Ludwig Mathias recently complained against a government decision restricting missionary activities to native Indian clergymen rather than foreigners. He argued that the government's policy in this regard was "inconsistent" with constitutional guarantees of religious liberty. Ironically, all non-Catholic "proselyting" is forbidden in Roman Catholic countries on the theory that the "overwhelming majority" of citizens are Catholic—a line of reasoning which could serve equally well to justify the Indian government's action against foreign missionaries.

◆ Legal action to compel Missouri Public School District R-3 to provide free bus transportation for parochial school pupils has been filed in the St. Charles circuit by nineteen persons, most of them Roman Catholic parents, who say that the school board is defying Section 165.140 of Missouri Revised Statutes, 1949. This section says that school boards "shall include pupils attending [non-profit] private schools of elementary and high school grade" in their provisions for free transportation.

◆ "... it seems virtually impossible to find a universally satisfactory definition of the word 'blasphemous' that would express my intent," observed Chairman Edward H. Rees of the House Post Office and Civil Service Committee as he withdrew his bill (H.R. 571) to prohibit "the sending of blasphemous matter through the mails" (*Church and State*, May, 1953). At the same time, he said that he was "shocked" that some religious leaders had questioned his bill, which he explained had been aimed at "atheists." Representative Rees should bear in mind that the same constitutional principle which guarantees the right of atheists to disseminate their ideas also guarantees the right of religious persons to disseminate their ideas. Suppression is a totalitarian device.

◆ A bill to legalize Quaker marriage ceremonies in Florida was recently introduced in the House by the Pinellas County delegation. At present, many states do not recognize the Quaker ceremony because it does not require the presence of a minister.

◆ "Welcome, Mr. Marshall," a recent Spanish motion picture, attacks the United States as a nation of limousine-driving criminals, according to an account in the *London News Chronicle*. One scene, according to the description, depicts Spanish villagers who had come out to greet American aid administrators later throwing their American flags into the gutter because the uncouth Americans had raced through in their limousines without stopping. In another scene a priest is shown reading out the figures for violent crimes in the United States. One wonders if he also quoted Father George B. Ford, Roman Catholic chaplain at Columbia University, New York, who said in February, 1944: "During the first four months of 1943, 64 per cent of the juvenile delinquents in Children's Court were Catholic [in a city where Catholics are one-fifth of the population]. This means the Catholic Church has something to be greatly concerned about."

◆ A Connecticut legislative committee reversed itself last month and killed a bill (previously recommended by the committee) which would have allowed the state's physicians to give planned parenthood advice to married women whose health would be endangered by new births. On thirteen previous occasions during the past 20 years, similar bills have been blocked because of Roman Catholic opposition.

◆ "We Catholics in Lakewood, Ohio," says a recent letter to the weekly newspaper, *Our Sunday Visitor*, "feel especially fortunate to have a public library that goes out of its way to provide excellent Catholic literature. They are most cooperative in buying books that are requested by Catholics. They even have a separate catalogue of Catholic books and periodicals. They placed their facilities at the disposal of the Holy Cross Brothers who have opened our new boys' high school, to help them with the school library. . . . I might add that as far as I know there is only one Catholic on the library staff and I think she has nothing to do with the service I mentioned. . . ."

Blanshard Scores Foes Who Twist His Theses

A recent letter from Paul Blanshard to the Roman Catholic lay weekly, *The Commonweal*, pointed to certain "usual distortions" of his analysis of Roman Catholic policy and asked that Executive Editor John Cogley refrain from repeating those distortions in the magazine's current allusions to Blanshard's theses. Instead of publishing Blanshard's letter, Cogley made an oblique reference to the letter in a May 1 article headed, "Discrimination," and then proceeded to compound the distortions. Blanshard, in his unpublished letter, summarized the distortions as follows:

"1. Organization. *My Criticism.* The Catholic system of church control is entirely undemocratic, since all the Church's policies, doctrines, and leaders are created and chosen by a true clerical dictatorship in Rome, without the sanction of any representative assembly of the Catholic people either in the United States or elsewhere.

"*Usual Distortion.* Blanshard says that the American Catholic people do not believe in democracy.

"2. Education. *My Criticism.* The Catholic policy of segregated education, summed up in Canon 1374, under which Catholic children are forbidden to attend schools with non-Catholic children without special permission of the bishop, is not only divisive and productive of intolerance, but it is imposed upon Catholic parents from above and enforced by religious penalties which constitute theological coercion.

"*Usual Distortion.* Blanshard denies that Catholics have any right to have their own schools.

"3. Mixed marriage. *My Criticism.* The most striking example of religious bigotry in American life today is the rule of the Catholic priests on mixed marriage, under which no marriage involving a Catholic is recognized as real marriage unless the non-Catholic party surrenders the religion of his future children unconditionally to the priests; and there is no parallel to it in Protestant and Jewish bigotry, since Protestant and Jewish zealots make no attempt to impose a reciprocal rule.

"*Usual Distortion.* Blanshard assails the sacredness of Catholic marriage."

Organize for Action

Organizing a POAU Chapter



You may be the person to organize a chapter in your city. Write to the Department of Organization, POAU, 1633 Massachusetts Avenue, N.W., Washington 6, D. C., and ask for additional information.

1. Take the initiative, and invite eight or ten leading laymen and clergymen to meet and discuss church-state problems and opportunities for a strong local POAU chapter.

Appoint a chairman and a committee to call another meeting within two weeks. Report of progress should be mailed to national POAU immediately. (Do not throw the burden of organizing a new chapter upon the city Ministerial Alliance or Council of Churches.)

2. Hold an invitational meeting of one or two dozen selected leaders representing many denominations, lodges, and educational groups. Have a brief educational program, play the Fifth Conference recording, and, if possible, have a national POAU staff member speak. Set up a temporary chapter organization committee or "steering committee."

Select a time and place for the formal organization meeting, which should be held within a month.

3. Convene a chapter organization meeting in a small but adequate church or lodge room. Arrange a program featuring a carefully selected speaker. In the business session, be prepared to offer a slate of as many as eighteen directors. The directors will then select officers from directors' group. Provide for nominations from the floor.

4. Apply for a charter from national POAU, to be formally presented at the next public meeting. Enroll new members for the local chapter. Dues will be shared between the local and national groups (see Board Rules). A program committee should be instructed to provide an agenda of education, membership enrollment, and action.

THE OBJECTIVES OF POAU

NATIONAL

1. To mobilize public opinion in support of religious liberty, and to resist every attempt to break down the wall of separation between church and state.
2. To oppose the appointment of any U.S. diplomat to the Vatican.
3. To work against the enactment of, or for the repeal of, any law which sanctions the granting of aid to church schools from the public school or federal treasury.
4. To invoke the aid of the courts in maintaining the integrity of the Constitution with respect to the separation of church and state, and to give all possible aid to the citizens of any State who are seeking to protect their public schools from sectarian domination.



POAU Brought Truth To 150,000 in April

A rough index of POAU's growing influence in the life of the nation is the fact that well over 150,000 Americans received information and literature from the organization during April, a fairly typical month. A break-down of the figures on outgoing mail follows:

24,000 Americans received copies of the April *Church and State Review*.

16 Americans received books on church-state relations.

100,000 Americans received pamphlets, brochures, and assorted pieces of literature on church-state relations.

28,000 Americans received renewal and follow-up letters, special mailings and correspondence on a multitude of problems.

12 Americans received the new half-hour recording of major addresses at POAU's Fifth National Conference on Church and State.

1,000 Americans received back copies of the *Church and State Review*.

LOCAL

The major purposes of local POAU groups are:

1. To unite in one group on the local level Americans who will work together to achieve the objectives of the national body and to aid POAU in securing new members.
2. To inaugurate within the local group a program of education upholding our great tradition of religious freedom and to extend that program to the entire community.
3. To expose to public view the devious ways in which church-state separation laws are violated, and in conjunction with national POAU to curb and correct these violations.
4. To make a positive witness for religious liberty in the community by advocating freedom for all groups with malice toward none.

Program

Program Suggestions For Local Chapters

Many of the following suggestions are from chapters throughout the nation. For more details on program, please write to national POAU headquarters.

SUMMER

Hold a membership and invitation meeting.

Speaker: "Keeping Public Schools under Public Control"

or

Play the new Fifth National Conference Recording, with addresses by Dr. Turk and Rev. Stark. (30 minute program.)

Meeting of appointed committees on membership, public relations, libraries, legislation, etc., to prepare reports for September chapter meeting.

AUTUMN

September membership meeting. Membership campaign. Speaker from national POAU, or play POAU recording. Hear reports from chapter committees.

Sponsor a public mass meeting, with assistance of national POAU. Schedule a well-known speaker.

WINTER

Appoint a representative to the Sixth National Conference on Church and State, Washington, D. C., January 20-21, 1954.

Book Review Meeting. Important books on church-state relations.

Annual chapter meeting and election of officers and directors.

SPRING

Membership meeting. Speaker: "Status of Church and State Legislation and Litigation."

Public meeting. Four outstanding speakers on religious liberty. National POAU speakers bureau will co-operate.

Report of chapter representative on Sixth National Conference on Church and State.

Schedule speakers before denominational meetings and summer church conference groups. Set up POAU displays.

Directory

LIST OF POAU CHAPTERS BY STATES AND CITIES

Following is a list of states and cities having functioning chapters, committees, and places where meetings have taken place and chapters are in the process of formation.

ALABAMA

Birmingham
Gadsden
Mobile
Montgomery

ARIZONA

Phoenix
Tucson

ARKANSAS

Little Rock

CALIFORNIA

Berkeley
Los Angeles
Oakland
Palo Alto
Sacramento
San Diego
San Francisco
Stockton

COLORADO

Denver

CONNECTICUT

Waterbury

FLORIDA

Coral Gables
Daytona Beach
Gainesville
Jacksonville
Lake City
Miami
Orlando
Palatka
Panama City
St. Petersburg
Tallahassee
Tampa

GEORGIA

Atlanta
Decatur
Macon
Savannah

IDAHO

Boise

ILLINOIS

Chicago
Waukegan

INDIANA

State Chapter
Ft. Wayne
Greensburg
East Chicago
Indianapolis

IOWA

Cedar Rapids
Council Bluffs
Des Moines
Waterloo

KANSAS

Lawrence
Topeka

KENTUCKY

State Chapter
Bardstown
Bradfordsville

LOUISIANA

State Chapter
New Orleans

MAINE

Portland

MARYLAND

Baltimore
Cumberland

MASSACHUSETTS

Boston
Lowell

MICHIGAN

Ann Arbor
Detroit

MINNESOTA

St. Paul
Minneapolis

MISSISSIPPI

Hattiesburg
Meridian

MISSOURI

State Chapter
Kansas City
St. Louis
St. Joseph

NEBRASKA

Lincoln
Nebraska City
Omaha

NEW JERSEY

Merchantville

NEW MEXICO

Santa Fe

NEW YORK

Binghamton
(Broome County)
Buffalo
New York City
Syracuse

NORTH CAROLINA

Charlotte

Durham
Gastonia
Greensboro
Lenoir
Mt. Airy
New Bern
Raleigh

OHIO

Canton
Cincinnati
Cleveland
Toledo
Youngstown

OKLAHOMA

Oklahoma City

OREGON

Eugene
Salem
Portland

PENNSYLVANIA

Erie
Philadelphia
Pittsburgh
Turtle Creek

SOUTH CAROLINA

Charleston
Columbia

TENNESSEE

Knoxville
Maryville
Memphis
Nashville

TEXAS

Austin
Beaumont
Dallas
Ft. Worth
Houston

VERMONT

Burlington
Montpelier

VIRGINIA

Boykins
Covington
Farmville
Franklin-Suffolk
Richmond

WASHINGTON

Seattle

WISCONSIN

Madison

WEST VIRGINIA

Charlestown

There are POAU members in every state in the Union and subscribers in seventeen foreign countries.

New York Health Council Elects Slate Over Catholic Opposition

"Let them depart in peace" was the prevailing sentiment among electors of the New York City Health and Welfare Council on May 7 as they chose new officers whose election, they had been warned, would result in the withdrawal from the Council of all affiliated Roman Catholic agencies. With fourteen board memberships to be filled, voters' approval was given to twelve leaders of an "insurgent" slate which favored admitting planned parenthood groups to Council membership over Catholic opposition. The other two victorious candidates were incumbent board members who sided with the "insurgents" against the pro-Catholic or "peace-at-any-price" policy of the outgoing administration.

If the Roman Catholic hierarchy now carries out its threat, fifty-three Catholic agencies will withdraw from the total of 391 which make up the Council.

Seven board members chosen by the Greater New York fund to represent it were not involved in the election. Three of these—Msgr. James J. Lynch, T. J. Ross, and John H. Schmid—are Roman Catholics.

Throughout the controversy the issue was clearly joined between the Roman Catholic hierarchy on the one hand, and Protestant and Jewish leaders on the other (*Church and State*, February, 1953). Spokesmen

for the self-proclaimed "one true church" condemned planned parenthood as an "immoral" movement which must be fought tooth and nail by every good Catholic; non-Catholics insisted on their right to associate with planned parenthood groups as well as other health agencies eligible for Council membership without seeking the permission of the Roman Catholic Church.

Whether this set-back in New York City will deter the Roman hierarchy from applying similar "coercive" tactics elsewhere remains to be seen. On the eve of the New York Council election, Mrs. Robert M. Ferguson, New York board member of the Planned Parenthood Federation, warned against an emerging "pattern whereby the Roman Catholic Church, in one diocese after another, in community after community across the nation, proposes to obstruct the Planned Parenthood program. . . ."

—AND TODAY



Part of the business office in POAU's national headquarters building is pictured above. Every week, the staff sends out information on church-state relations to thousands of members and subscribers in all parts of the United States and in seventeen foreign countries.

Funds Recovery Sought In Kansas School Case

Two members of the three-man school board for Common School District No. 102, Sedgwick County, Kansas, have been named as defendants, along with the National Surety Corporation, in a suit to recover several thousand dollars in tax funds which were allegedly expended during the last two years to support a "public"-parochial school in the district. The third board member has joined thirty-six other taxpayers bringing suit to recover the funds. The surety company is listed as a defendant because the school board treasurer, Henry Bunck, is bonded by the company.

The school for which the funds were expended is St. Anthony's Parochial School in Garden Plain, where, according to the plaintiffs, sectarian practices were continued by the garbed teaching nuns after the school became tax-supported—including, among other things, the teaching of Roman Catholic catechism during regular school hours, grading students on their proficiency in reciting the catechism, urging all students to go to confession both during and after school hours, opening all classes with Roman Catholic prayers recited by kneeling students making the sign of the cross, giving students pre-Communion instruction during school hours, teaching the recitation of the Rosary and giving grades for such recitations and leading students in Roman Catholic prayers while at lunch in the basement of the building.

Ed Hommertzhim, acting clerk of the school board, had voted with his colleague, Board Treasurer Bunck, to give tax support to the parochial school, over the strenuous opposition of Acting School Board Director Karl H. Petersen, who has now become one of the plaintiffs in the suit.

Various provisions of the national and state constitutions are cited in the complaint against the defendants, including Article 6, Section 8, of the Kansas Constitution, as follows: "Nonsectarianism. No religious sect or sects shall ever control any part of the common-school or university funds of the state."

POAU is the only national organization uniquely dedicated to preserving religious liberty. Your financial and moral support will help.

CHURCH AND STATE

EXECUTIVE SESSION

\$16,250 Post Created

(Continued from page 2)



Members of POAU's board of trustees and national advisory council are shown above as they met in executive session last January 14 in one of the meeting rooms at national headquarters.

Dean Malloch Wants 4-Way State Support

The "same old clamor about 'separation of Church and State'" would attend any effort to carry out Dean James M. Malloch's plan for a four-fold system of government-supported secular and sectarian schools. So predicted Ted Le Berthon, writing in the April issue of *The Marianist* (Roman Catholic monthly published "with ecclesiastical approbation" by the Cincinnati Province of the Society of Mary) in an account of an interview he had had with Dean Malloch, who is dean of St. James Episcopal Cathedral in Fresno, California, and president of the school board there.

Commenting on Le Berthon's prediction during the course of the interview, Dean Malloch said: "Yes, and there will still be some non-Catholic clergymen and educators who, in a sort of blindness or rut, are apt to oppose anything by which the Catholic religion would benefit, even if Protestantism and Judaism concurrently benefited and religion on the whole benefited. . . ."

In pursuing this line of reasoning, Dean Malloch threw overboard the principles of James Madison, Thomas Jefferson, Roger Williams, and other champions of religious liberty who fought for their ideals during the formative days of the American Re-

public. When, for instance, it was proposed in Virginia that the Anglican monopoly of state-supported religion be broadened to extend tax aid to other Christian sects, Madison issued his famous "Memorial and Remonstrance" against all forms of government aid, whether extended to one or many sects.

In spite of many clear condemnations of "multiple" establishment of religion by Madison and other framers of the Bill of Rights, Dean Malloch is quoted in *The Marianist* as calling—in the name of the Founding Fathers!—for decentralization of "our present public school system into four systems, the Catholic, the Protestant, the Jewish and the secular . . . [and in] cities and rural areas where there would be a sufficient number of adherents to the Eastern Orthodox Church to warrant it, a fifth system . . ." and all supported largely out of public tax funds! In attempting to justify this remarkable proposal, Dean Malloch indulges at one point in the tactic of wrenching a quotation from Jefferson out of context in order to make it appear that he favored University-sponsored religious instruction on the campus of the University of Virginia, whereas in

In other words, New York State and City officials have undertaken to spend \$16,250 of the taxpayers' money each year in order to appease the political-clerical machine which had created a "deadlock" in the New York City Board of Education—all because a "Protestant" had been proposed to fill a position which a "Catholic" had held previously. As POAU has pointed out on previous occasions (*Church and State*, November, 1952, and March, 1953), the practice of choosing public officials according to a "religious balance" or "quota" system is repugnant to basic democratic principle. As expressed in Article VI of the United States Constitution, public policy demands that "no Religious Test shall ever be required as a Qualification to any Office or Public Trust under the United States." When this principle is honored in the observance, candidates for public office are chosen strictly on the basis of their qualifications for the job. By "compromising" this principle away, New York's administration—like its counterparts in many other areas—is substituting a religious "spoils" system for the American system of government. Good citizens everywhere must reject this substitute for democracy if they wish to preserve a way of life based on free choice.

the passage from which the partial quotation was lifted Jefferson was *opposing* that very thing.

But Dean Malloch's most glaring *non-sequitur* occurs in that part of the interview in which he asserts: "We who believe in common—whatever our differences—in the revelation made by God to Moses on Sinai, must either stand together or become the common victims of a Hitler or a Stalin. . . ." Dean Malloch forgets that both those dictators have used the devices of church-state *union*—not *separation*—to aid them in their rise to power and in keeping their power. As Rabbi Abraham L. Feinberg put it in a brief presented to the Royal Commission on Education, Toronto, Canada, more than two years ago:

Much argument has been derived from the dire fate of Nazi Germany, as a result of its moral collapse. We must recall, however, in deep humility, that many of the German youths who later swaggered in SS uniforms, and burned children and starved prisoners of war, were brought up in a *State-supported religion*. . . .

Italian Court Frowns On Fascist 'Cult' Law

A Waldensian clergyman convicted by a local court two years ago for "having opened to the public an evangelical church rite without previous authorization by competent authorities" has been acquitted by Italy's Supreme Court ("Court of Cassation") of any wrongdoing, holding that the 1930 Fascist law on which the police based their charge had been invalidated by the Constitution of 1947. The high court thus upheld a March, 1952, decision of a Provincial court revoking the original conviction of the pastor, the Rev. Franco Sommani, in the court at Avola, Syracuse.

The new decision sustained the contention of Sommani's attorney that the Constitution "recognizes the right of citizens to associate freely and, therefore, to gather for religious purposes so long as no offense against the penal code is contemplated or committed." The case had been appealed by the Italian State Prosecutor, under pressure from zealous members of the Roman Catholic hierarchy. That the decision will put an end to harassment of non-Catholic "cults" is doubtful, for Italian magistrates have held against police actions of this nature on previous occasions, only to find that arrests and fines continued to be imposed for "unauthorized" preaching.

Some people pride themselves on being "liberal" Catholics. There is no such animal. Such people, if they are not openly rebellious against the Church, are at least out of sympathy with her.—"The [Roman Catholic] Register," Denver, Colo., March 1.

NEW STRATEGY ADOPTED IN MOVE TO DESTROY WISCONSIN SCHOOLS

The Provincial Conference of Roman Catholic Bishops in Wisconsin are working on a series of "amended amendments" affecting the public school system as this issue of *Church and State* goes to press. The original series of amendments would have dropped the term "public" from all reference to "schools" in the state's education laws, but the Wisconsin Council of Churches vigorously attacked this move as aimed at weakening "the control of the State Superintendent of Public Instruction over school management" and breaking down the "separation of parochial and public schools." Elimination of the word "public" from the school laws, the Church Council's commission added, "opens the way for all sorts of juggling in the relationship of public and private schools to the law, and opens a dangerous door, involving bus transportation among other things."

The Roman bishops then adopted a new tactic and announced that they would revise the amendments so as to restore the word "public" but at the same time provide machinery for the institution of a "released time" program of religious instruction in the public schools.

The original series of proposed amendments, expressly introduced by the State Assembly's committee on education at the request of the Roman Catholic bishops, represented a "comeback" attempt by the Church's parochial school system, which lost state tax support in fourteen communities last year when Schools Superintendent George E. Watson ruled sectarian schools ineligible (*Church and State Newsletter*, April, 1952). The proposed amendments were designed to carry out the basic strategy of the Roman hierarchy, which may be outlined as follows: (1) Obtain tax support wherever possible by reinterpreting existing laws and con-

cealing illegal aid to parochial schools by falsely dubbing them "public." This was done in the fourteen Wisconsin communities referred to above, and in Kentucky, Illinois, Missouri, Colorado, Minnesota, New Mexico, Ohio, Vermont, and many other states. (2) If honest public officials or courts of law act to eliminate the illegal expenditures, introduce amendments (like those currently proposed in Wisconsin) to change laws guaranteeing separation of church and state. (3) Organize a political machine to defeat school officials and legislators who uphold the American concept of church-state relations. (4) On the national scene, oppose bills for federal aid to schools unless the bills are loosely written in order to allow diversion of some funds to parochial schools; agitate against Supreme Court decisions upholding the "no - establishment" clause of the First Amendment, and work for a reversal of such decisions.

Revolution

Adoption of the bishops' original proposals would have worked a revolutionary change in Wisconsin. The word "public" would have been eliminated from the phrases "public school" and "public schools" wherever they occurred in existing legislation; the term "school" would have been defined as an institution "supported by public taxation unless from the context it is clear that parochial or private schools, or both, are included." Other amendments would have placed major supervisory power in local district or county boards rather than in the state superintendent of public instruction, and permitted Wisconsin school students to receive religious instruction during school hours but off school property.

Roman Catholic schemes for similar constitutional changes in Massachusetts and Maryland were defeated recently, but one supporter of the amendment in Massachusetts declared ominously during legislative discussion that the principle of church-state separation is "the phoniest maxim that ever came over the hill" (*Church and State*, March and May, 1953).

CHURCH AND STATE

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